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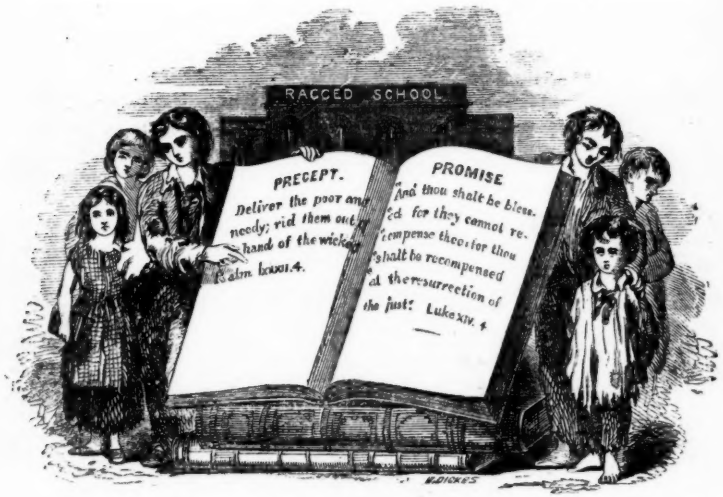
THE

RAGGED SCHOOL UNION MAGAZINE.

No. CXXI. JANUARY, 1859. Vol. XI.


RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of hand of the wicked
Psalm lxxxii.4.
PROMISE
And thou shalt be bless-ed for they cannot re-compense thee: for thou shalt be recompensed at the resurrection of the just: Luke xiv. 4

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:
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ACKNOWLEDGMENTS.—The thanks of the Committee are presented to a Friend, for 1,200 "Questions and Remarks on Holy Scriptures;" to Miss Ray, for a parcel of clothing; to Major Ditmas, for a sea cot for public nursery purposes; to Mrs. Reade, Hastings, for a parcel of clothing; to Miss Peart, for a parcel of clothing. The thanks of the Committee of the Cripples' Home are presented to the Friend, for 300 "Questions and Remarks on Holy Scriptures."

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THE

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The **TENTH VOLUME** of this periodical is now published, bound in cloth, price 2s. 6d., and may be had at the Office of the Society, 1, Exeter Hall, Strand; and of the publishers, PARTRIDGE & Co., 34, Paternoster Row.

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A REMEDY FOR UNBROKEN CHILBLAINS.

Dear Sir,—The winter has now set in, and children of all classes suffer more or less from the painful and tormenting disease of chilblains, but especially the class of children attending our schools, who, if shod, have generally such shoes as leave them greatly exposed to cold and wet. Any information whereby teachers may relieve their scholars from such sufferings must be a boon, and therefore I beg to inform them through your pages that at Foster Street Ragged School the following has been found to be effective in preventing blains breaking, and healing them (though it must not be applied if the blains have broken); viz., ½lb. white vitriol, which can be got for 6d., at the Apothecaries' Hall, Doctors Commons; this should be dissolved in a gallon of boiling water. It should be kept tightly corked, and well shaken before used as a lotion. A half-pint or a quarter may be given as the case may be.—Yours, A TEACHER.

Form of a Bequest

TO THE

FIELD LANE RAGGED SCHOOL

AND NIGHT REFUGES FOR THE HOMELESS.

I give and bequeath unto the Treasurer for the time being of an Institution known by the name of "THE FIELD LANE RAGGED SCHOOL AND NIGHT REFUGES FOR THE HOMELESS," Victoria Street, Holborn Hill, instituted in November, 1841, the sum of

to be raised and paid by and out of my ready money, plate, goods, and personal effects, which by law I can charge with the payment of the same (and not out of any of my lands, tenements, or hereditaments), to be applied towards carrying on the charitable designs of the said Institution.

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The object of this Refuge is to rescue and save from vice Homeless Young Females, who have lost their parents, or who are out of situations and employment, and who would otherwise be in danger of falling into permanent ruin. Soon after admission into the Refuge, steps are taken to secure the inmates situations as domestic servants, or suitable employment. Seven hundred and seventy-six persons have been admitted since its opening, to whom it has proved a priceless boon for the body as well as the soul.

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FIELD LANE MALE REFUGE FOR THE HOMELESS.

During the past year this Refuge has afforded upwards of twenty-four thousand lodgings to homeless Men and Boys, to whom 75,689 6oz. loaves of Bread have been given; 432 were rescued from the streets, for whom employment and situations were provided, the majority of whom would otherwise doubtless now be in prison.

THE WORK IS ONE OF NECESSITY AS WELL AS MERCY, AND ONE WHICH CANNOT FAIL TO COMMEND ITSELF TO THE BENEVOLENT AND GENEROUS SUPPORT OF ALL THOSE UNTO WHOM THE LORD HATH ENTRUSTED THE SILVER AND THE GOLD.

Contributions will be most thankfully received by Messrs. BARCLAY, BEVAN, & Co., 54, Lombard Street; ISAAC CIRCUIT, Esq., 19, West Smithfield; Mr. MOUNSTEPHEN, 72, West Smithfield; by Mr. J. G. GENT, Exeter Hall; and by Mr. SAMUEL TAWELL, 20, Aldermanbury, Honorary Secretary.

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Committee.

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MR. JOHN P. BLOUNT, 21, Park Road, Highbury New Park, N.
MR. STABB, 27, Red Lion Square, Holborn, W.C.
MR. WALTERS, Bridport Place, Hoxton, N.E.

The Committee have secured the house above for Ragged School purposes, which was originally built for a spirit vaults but only used as a beer-shop. It is situated in a very densely populated locality, contiguous to *Petticoat Lane*, where poverty and wretchedness abound in their hideous monster-like forms. Ignorance, ungodliness, intemperance, and vice, in their most degraded aspects, prevail, and Sabbath breaking to a vast extent is practised. There are great numbers of poor children, who are not reached by any school, and who are consequently growing up under the baneful and corrupting influences of a street education. It is to rescue such from the fearful consequences of their present degraded and neglected condition, to make them useful members of society, and to secure to them the benefits of religious training, the Committee open this school. The Right Hon. the Earl of Shaftesbury has kindly sent the sum of £50 towards the expenses of alterations and repairs. The Committee purpose establishing a free Day School; Week-night Schools for Boys, Girls, and Adults; Sabbath Schools, day and evening; and to hold religious services for the poor. The annual outlay is estimated at from £150 to £200, and it is towards this expense they most earnestly solicit contributions from the public.

Contributions will be thankfully received by any member of the Committee as above, or by Mr. J. G. Gent, the Secretary of the Ragged School Union, 1, Exeter Hall, Strand.

LONDON BY MOONLIGHT MISSION.

This Mission was commenced in 1847, by Lieutenant J. BLACKMORE, R.N., and Mr. J. VANDERKISTE, with the object of seeking out and rescuing from temporal and eternal ruin some of those unhappy girls who are found thronging the thoroughfares of this great city, or else pining away their lives in solitude or starvation, precluded from all hope of henceforth gaining an honest livelihood.

The labours of this Mission are not confined to the search through courts, casinos, and crowded streets, for suffering women, willing to be rescued from, at least, the outward miseries of a life of sin; but include many and varied efforts to prevent the virtuous from falling—such as affording temporary assistance to the needy, and shelter to the homeless, until employment is found for them.

Nor are the efforts of Christians connected with this Mission limited to females. They seek, under divine blessing, to carry words of grace and truth to the many among the male sex, who, whatever their position in society, are equally guilty with the fallen women left by them to suffer in misery and want. When practicable, not only are the words of exhortation addressed to such in conversations, in which the awfulness of sin and the grace of God's Gospel are faithfully declared, but suitable tracts are given to all who are willing to accept them.

In connection with this Mission are two Institutions: The London Female Dormitory, for the lower class, and the Female Temporary Home, for those who have belonged to a higher grade in society. The success which has attended the operations of both these Institutions is mainly to be attributed, under God's blessing, to the efforts of the London by Moonlight Mission.

FEMALE TEMPORARY HOME,

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Since the opening of the "Home" to December, 1858, 532 young persons were admitted and provided for in the following manner:—

Sent to Service	183
Restored to Parents and Friends	110
Married	14
Emigrated	38
Provided for in business	10
Died	7
Transferred to other Institutions	38
Variously provided for	47
Left at their own request	43
In the Home, December, 1858	29

LONDON FEMALE DORMITORY, AND INDUSTRIAL INSTITUTION,

9, ABBEY ROAD, ST. JOHN'S WOOD.

Since the opening of the Institution, 1,069 young women were received up to December 1858, and have been provided for thus:—

Sent to Service	434
Restored to Parents and Friends	306
Married	53
Emigrated	48
Died	5
Transferred to other Institutions	52
Variously provided for	55
Left at their own request	93
In the Dormitory, January, 1858	23

All communications for either Institution to be addressed to Lieutenant John Blackmore, R.N., 218, Marylebone Road, N.W.

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THE

RAGGED SCHOOL UNION MAGAZINE.

Papers, Original and Selected.

THE RAGGED SCHOOL MISSION.

We enter upon the labours of another year with mingled feelings of hope and anxiety. Gathering increasing confidence and courage from the triumphs so graciously vouchsafed to us in the past period of our history, we can truly say that hope is the dominant feeling in our hearts. There is a glorious historic past, which unmistakably is ours. Cumulative and ever widening, our cause, while emphatically one, is yet multiform. Like the beautiful kaleidoscope, turn it which way you please, the bright sun still shines on it in all its fresh and lovely combinations, and brings them out before the eye in ever-varying lustre. Far beyond the hopes and anticipations of those who nurtured the infancy of the Ragged School system has been its still faithful, yet vigorous development. If Penny Banks, if Mother's Meetings, if Night Refuges, Industrial and Reformatory Schools for both sexes, are now in full operation, commanding the confidence of Christian philanthropists and of true social reformers, working out results which bear not merely on time, but eternity—if all this has been done in the face of difficulties, the nature and extent of which those not in the struggle can never properly appreciate—then, surely it becomes us, and all our friends, in deepest, humblest, holiest gratitude, to adore the Hand that has led and upheld us during that memorable past of fifteen years.

Another New-Year suggests change in its most solemn aspect, as bearing on the ravages of the great reaper, Death. His harvest is perennial; and when we think of some "*dead upon the field*," whose names are heard in our "*roll-call*" no more, and of others whose heads are growing grey, and their eyes dim, in this blessed service, it is natural to look forward with a sigh of sad anticipation to what fifteen years more shall accomplish in sweeping the fathers and founders of this Ragged School system, one by one, away. But we shall not dwell on this suggestive and somewhat painful theme; it is enough to refer to it, simply that we may give emphasis to our present theme —the "Ragged School Mission."

Here two important points are to be kept in mind: first, the class sought; and, secondly, the extent of that class. As to the first, it was, and is, and must always be, the *lowest strata* of society. Yes! it *is* our mission to lift up that class, and we can point with hallowed satisfaction that this is indeed *une fait accompli* with regard to hundreds, if not thousands. From our Shoe-black Brigades, even from clerks in warehouses, from trusty porters and messengers, from workshops in Clerkenwell, and from almost every quarter of home industry—from soldiers in our army, and sailors in our fleet, who are an honour to the United Service—from Australasian, Canadian, and United States' emigrants, comes the grateful testimony of those who, but for our mission and its results, would have been the outcasts and curse of society.

The most abject class, then, is the field of our mission; and this we maintain no other educational agency has hitherto touched, or is at all likely to reach and rescue.

We are aware that some persons, who ought to know better, have said otherwise. State aid is now given—wherever it will be accepted, under fixed regulations—to common, or elementary schools, to reformatories (for whose inmates' support seven shillings per week are paid from the Home Office), to the schools established under Mr. Adderley's Industrial School Act, and also to pauper schools in connection with workhouses, and under the Poor-law Board. And it seems to be taken for granted in high places, that these various appliances supersede the necessity for Ragged Schools, and set aside all claims for government aid to those Ragged Schools with industrial classes, or those Industrial Schools which—not like those under Adderley's Act—are preventive and not reformatory. We are thus most painfully reminded of the contrast between the Minute of the Council of Education, bearing date June 2nd, 1856, issued under the sanction of Earl Granville, and that subsequently adopted on the 31st December, 1857. The first minute secured—as was stated by us in March last—"most acceptable help, because given to the object most needing it—namely, to the refuge department, where the poor, neglected, destitute, and, in the terms of the Minute, 'abandoned' child, was not only instructed, but trained to industry, clothed, lodged, fed, and finally disposed of by being placed in a situation to earn his own livelihood, either in the mother country or in one of its thriving colonies." But, under the new Minute, the change involves the loss to the Refuge Schools of a moiety of the teachers' salaries, and a capitation grant of £2 5s. per year towards the support of each poor, destitute, and abandoned inmate; and while such is the loss to the Refuge Schools, the gain to the Ragged School (industrial as well as scholastic) is scarcely worth acceptance, seeing that it involves a change of well-tried and useful teachers, for others that have not yet, although holding government certificates, proved themselves equal to the peculiar work of Ragged Schools. This and other changes would prove incompatible with the missionary character and influence of our work.

We trace this retrogade enactment to official ignorance, both of the nature and extent of the class with whom our mission has to deal. Who that has practically noticed it knows not, that neither common schools nor pauper poor-law schools, ever reach this class? Which of our local committees, or who of our voluntary or paid teachers, is not thoroughly aware, that the class whom it is wisely agreed to call "Ragged," are indeed the *wild* Arabs; that in their misery they are still untamed; that parents—if they have such—have no influence over them; and that their peculiarity is their daring independence of all control.

Then as to the *extent* of this class; at the beginning of our mission-work it was calculated that it reached 30,000 in this metropolis. At the present moment, what between day and night Ragged Schools, we have under instruction about 23,000 scholars. To say nothing of the fact, that as the scholars of the evening do not attend the day-schools, and that the secular education and moral training of them is sadly deficient, it is evident from our *present* condition that *more than one-fourth* of the estimated number requiring our help, are still beyond the pale and privilege of our operations. But that calculation was made in 1843, when the population was under two millions. If

the calculation was 30,000 then, how much higher must it be now, in this year of grace 1859, when the population of London may fairly be estimated at two million six hundred thousand? Those therefore who say, or *act* as if they believed, that the Ragged School ground is fully occupied, are labouring under a delusion most mischievous in its tendency.

Facts are, indeed, "stubborn things;" and facts, in addition to the calculation just given, are at hand to prove our position, and consequently to stimulate to vastly increased exertion.

First of all, it is certain that the causes of extreme poverty and degradation are *always* in malignant life and activity. Intemperance and dishonesty in parents still abound; and upon parents made squalid and enfeebled by vicious indulgence, and often, alas! by the wasting destitution that is occasioned by want of employment, death still lays an *early* hand. Next, it is clear, from recent experiments, that as a matter not of theory, or *à priori* argument, but of stern fact and reality, *large bodies* of young "ragged" ones are still unblessed and unreached by our mission. We point to two proofs and illustrations. Not long since, in the Westminster district,—where if some friends of our cause did not think the work overdone, yet they believed that operations were going forward fully equal to the necessities of this case,—a new industrial effort was commenced, for both sexes. The beneficent promoters have discovered that out of 130 young persons here employed, and who were found in a most wretched condition, and of the very class whom we seek, a large majority was not previously known to the friends of Ragged Schools in the district!

Another case in point is furnished in connection with the noble Industrial Refuge for Boys, recently opened by the St. Giles Committee, in Queen Street, Lincoln's Inn Fields, and a visit to which will give to any of our friends—as it has done to us—the highest satisfaction.

There are now about 60 boys in this refuge. "At least 40 more could with ease and comfort," says the annual Report read on the 30th of November, "be received, *and this number might in one night be found*" if sufficient means could be obtained for their support. At this refuge the inmates are *not* all drawn from the immediate neighbourhood. But an experiment lately made in connection with a night school that has been established convincingly proves that the Ragged School Mission has by no means covered the ground which it ought to occupy in London. On this point we subjoin the following extract, from a communication addressed to us by Mr. W. Williams, the worthy Secretary of the Queen Street Refuge.

"With respect to the Ragged School, properly so called, having done its work in the metropolis, I would only just mention that at our new Boys' Refuge, in Great Queen Street, we are anxious to do something for four streets and several courts at the back of those premises. In those streets and courts, the lowest inhabitants of St. Giles's parish reside.

"On the 3rd instant, I invited the boys and girls residing in those streets and courts to tea at the Boys' Refuge, and, although I only gave one day's notice, I had 300 all but four accept my invitation. It was a motley group; and a sight that really made one's heart sick. After tea, we had a few addresses, and on inquiry I found that nearly two-thirds of the number did not attend school, although there is a good Ragged School in one of the streets.

"On the 7th instant, I gave an invitation to the men and women living in the

same streets to come to tea, and we had 158. From the children and these adults, we thought of establishing a Sunday night school. Last Sunday night was our first meeting, and we had upwards of 100 children and men and women, who did not attend school or any place of worship.

"These facts show, I think, that in some localities in London there is a large class of children and adults that have not yet been reached.

"As soon as we get our Boys' Refuge clear of debt, I hope, by God's help and blessing, to do a good and great work among the people and children living in the back streets. Our premises are well adapted to aid us in the work."

We have thus demonstrated that, after all that has been done for the increase of education generally in town and country, and especially in London, and after the benefits and blessings resulting from the labours of our own Union schools for the last fifteen years, that "there remaineth very much land to be possessed." Thousands of children, thank God! have been benefited, and now, as industrious men and virtuous women, are our joy and crown; and thousands more are passing through the same process of school education and of industrial training, which, under the blessing of the Lord the Spirit (for whose presence and power in all our schools we invite and entreat unwearied and believing prayer), has already brought many willing disciples to the Saviour's feet. But

"The cry is still they come!"

Fellow-workers! you have proved that Christian love cannot only "go out after that which is lost," but also rescue and save it. Your thankful experience, dealing as you have done with the class of whom once most of us despaired of, has found

"The huge rough stones, from out the mine,
Unsightly and unfair,
Have veins of purest marble hid
Beneath their roughness there."

But your mission is not yet accomplished, even as your opportunities for toil are still mercifully lengthened out. *Voluntary work* constitutes the very soul of our enterprise now as it has ever done, and it is the indispensable condition of future and enlarged success. Among the voluntary workers, in the truest sense of the term, we continue to reckon on so-called *paid* Teachers; holding as we do, that theirs is not the work of mere officials; that they are indeed hearty labourers and not loiterers—labourers indeed *worthy* of their hire, which, while far below their merit in a money point of view, enables them to persevere in a work to which their Christian sympathies first called them, and for which by taste and adaptation they have been providentially prepared. Long may our mission be able to reckon *this* part of its supporters as having indeed "*a mind* to work!"

And, then, how shall we sufficiently appreciate the self-sacrificing devotedness of those who have means and many temptations to ease and self-indulgence, who, unfainting and unwearied, still continue, in one or other of the various departments of toil, to press on and persevere. We do, indeed, rejoice with them as well as over them, and we as earnestly trust, as we confidently hope, that they will not grow weary in well-doing.

But changes will come, in God's providence, and remove many every year—some *this* year—from the sphere of activity which they loved so well. And

even though they were all spared to us for years to come, may we not well say, after what we have indicated as to existing and hitherto unsuspected necessities, "What are these among so many?" The field even in London is vast; the Tempter, with his numerous agents, is abroad—sleepless, fell in purpose, and fatally successful. Poor, motherless, or worse than motherless, girls, are on the verge of a ruin which, for them, as contrasted with criminal boys, is too often like that of Lucifer—a fall "never to rise again." And here all around are teeming myriads of lads, the *materiel* ready, if we but bring them to the Great Potter, to be moulded by His hand "into vessels of honour." Who will help? who come to the rescue? By the signs of these last times, which, even in their gloomiest aspect, are yet cheering to every one who knows that a grand future, which is reserved for Britain and for mankind, shall not come without preceding lightnings and tempests,—by the noble opportunities that are our's now, and which, if not seized on, must speedily be lost,—by that freedom of speech and printing for which Milton sighed, and which, in contrast with the lands of Continental despotism, *we* possess in all its fullness,—by that Truth which, Lord Bacon says, "occupies a hill not to be commanded," and by means also of which we look for the blessings of Heaven,—by the fragrant memory of those who have fallen at their post, or in our past conflict with ignorance and sin,—by a Redeemer's tears and passion,—and by the promise and coming of the Holy Ghost, we invoke fresh volunteers to come up to our help. The cause of true Temperance, of Scriptural Sabbath-keeping, of Sanitary Reform, of a healthy body politic, of a nation with unbroken strength, going forth to fulfil the high destiny of Anglo-Saxon colonisation, as well as becoming the Evangelist and Benefactress of the world,—this is, in no small degree, identified with the fidelity, the fervour, the prayerfulness, the perseverance, and intelligent appreciation of the nature and the claims of the Ragged School Mission.

But, besides voluntary help in the way of *teaching*, we need it especially in the way of *funds*. Government coldness is so great, that we turn our eyes all the more earnestly, and, we will add hopefully, to our tried and trusted friends whom God has blessed with means. Especially is there need for *voluntary* Refuges, and their liberal support. In consequence of the alteration of the Minute of the Privy Council, the allowances made during the last two years will be considerably reduced in March. This will probably induce the Managers of most of the Refuges to get their Institutions certified either as Reformatories, or under the Industrial Schools' Act. These will only take *legal* criminals, youths *legally convicted*—in other words, juvenile criminals, who, as Mr. Williams expresses it, "are better paid for by the Government than the poor, houseless, and destitute boy who shudders at the idea of committing a theft." *Prevention* is *less expensive* and more certain than a curative process, while political economy, in the highest and noblest sense of the term, endorses the claims of the Refuge.

The flight of time reminds us all that the season for working and for giving will soon be past for ever. Let us embrace present opportunities. These alone are ours; for these we *are* responsible, and if every day's work be done as if it were our last, with a single eye, with Christ-like zeal and love, then come the Master's summons when it may, we shall not have our last hours embittered by vain regrets and unavailing tears, for talents buried, "bad apostate souls," left by us to perish.

SHOE-BLACKS—NEWCASTLE AND LONDON.

A Conversazione and Fancy Fair in aid of the Shoe-black Brigade funds was held in the Assembly Rooms, Newcastle, on November 16th. The evening's entertainment was good, varied with taste and good order, and of a character intellectual, original, and entertaining. The spacious rooms were all occupied for the different purposes of the evening. The large hall was adorned with articles of vertu, curiosities, and works of art. The first of the smaller rooms contained the refreshment stall, most plenteously garnished, and the adjoining apartment was filled with articles for sale at different stalls, and flanked by the inevitable and dangerous "Lottery." Of course the visitors here travelled on very dangerous ground. If they escaped the Scylla at the entrance, they fell into the Charybdis further onwards. To the credit of the ladies, it must be said they laboured most indefatigably for the Shoe-black Brigade. The Secretary has, no one can doubt, done his work with infinite credit and ability; he has moved the whole town "to pity the sorrows" of the poor boys whose new-made lives are witnesses of the benevolence of the Committee; but he has done even more in stirring up the ladies to an enthusiasm which no Bazaar or Fancy Fair ever before rivalled. The sight of the red jackets of the Brigade must have added to the general inspiration; for, regardless of age or condition, riches or poverty, the ladies pounced upon all alike, bore off sixpences and shillings under an arrangement of putting them into a lottery, then booked the gentlemen whom they ensnared, and closed the proceedings by declaring that somebody, whose name nobody ever heard, had been the winner of a prize. Their punishment, it must be regretted, will be by no means adequate to their offences. They will behold the fruit of their piracy in freeing an admirable institution from debt, in rescuing many of the lost and wandering lambs from the wolves of the world, and in regenerating many whose lives would otherwise have been passed in tormenting the goods, chattels, and feelings of decent members of society. Their offences, therefore, are condoned in the return of the good they do for their evil; and we must be their apologists to the gentlemen who have suffered by their depredations.

The bazaar opened in the morning at 11 o'clock, and continued till three, for the sale of goods and the exhibition of the contributions received. The morning sale was well attended, but the real competition, the climax of business, the height of "'Change," was left till night. An interregnum of two hours took place at three, and at five the rooms were again opened. At seven, Mr. Glynn commenced to read the first part of his descriptive sketch. A concert by amateurs followed the reading. Mr. Webbe presided at the pianoforte, and conducted the concert. Mr. Glynn's second reading followed the concert, and the Chancellor of the Shoe-black Exchequer (Mr. Slowan) followed in a ten minutes' gossip on the Shoe-black Brigade. An extract from the "gossip" will serve better than anything else to show the benefit arising from this useful society, and the changes which it has wrought among youths whose reform might at one time be truly considered doubtful. The Brigade needs the assistance of the public, of course, or yesterday's bazaar need not have been held, but in a great measure the Institution is self-supporting. Since its formation, thirteen months ago, no less than £156 has been earned by the boys, the lowest weekly sum made by one boy being 2s. 7½d., the highest £1 1s. 10d. The highest sum made in one day was 6s. 3d., and the average for eight weeks amounts to 4s. 9d. a week for each inmate. One

act ought to be mentioned to the honour of those connected with the executive and legislative functions of our social life. Never let us charge policemen or lawyers with worldliness and hard-heartedness, for to their labours is the Shoe-black Brigade indebted for existence. *They* have almost destroyed juvenile delinquency in Newcastle; they have made decent citizens of outcasts, taken one great stigma from our local civilisation, and shown that it is quite practicable to redeem and civilise young Arabs. Shortly after the gossip, the Conversazione was brought to a close, and one of the most original and useful of Newcastle fancy fairs was terminated. The proceeds amounted to about £100—a sum which we hope will serve to put the Brigade in a thorough state of efficiency. The boys, it should be stated, had mounted their new uniform for the gala day, and their drill in the hall of the Assembly Room, by a veteran sergeant of artillery, was a little spectacle of itself. They went through their exercises with soldier-like precision, and showed themselves capable of doing something more than handling the brush.

SOUTH LONDON SHOE-BLACK SOCIETY.

The fourth annual meeting of the South London Shoe-black Society (the Yellow Brigade), was held on Friday evening, at Rea's Repository, St. George's Road, Southwark. The large room in which the meeting was held was crowded to excess by a most respectable audience. In the absence of the Earl of Shaftesbury, who was suddenly called to attend the death-bed of a brother, Robert Hanbury, Esq., M.P., presided. Among other gentlemen upon the platform we observed—the Rev. Mr. Cadman, the Rev. H. B. Aylen, Messrs. R. J. Snape, W. H. Miller, A. Newman, Collinson, Jenner, MacGregor, and Oliphant. The boys of the Society were in attendance under their excellent superintendent. The proceedings were commenced with prayer, The Chairman, in opening the proceedings, said that he was afraid the meeting would not feel the same satisfaction in having him for a chairman as they would have done had the Earl of Shaftesbury been present. It was true that the boys had to go out into the streets the whole of the day, but they were taught God's Holy Word in the evening. Many objections were raised against such societies, but he considered that they were most valuable institutions.

Mr. Collinson, Treasurer, said that the society had only been established four years, and they now had a family of 54 children. The necessity of the society had been shown by its success. Its objects were to relieve the poor and ragged boys in the street, and to enable them to raise themselves in the social scale. The number of boys at the last anniversary was 40, and those admitted from that date to the 1st inst. were 93; total, 133. Of these there had been got into situations, 33; left of their own accord, 20; admitted to practice, but never went out, 10; dismissed for dishonesty, 5; sent away as unfit, 6; dismissed for general misconduct, 3; and taken away by mothers for the purpose of getting the bank money, 5; boys now belonging to the society, 54. The financial statement showed that the total earnings of the boys had been in 1854-5, £363 7s.; in 1855-6, £531 10s. 4½d.; in 1856-7, £575 18s.; and in 1857-8, £625 7s. 6d. Of the latter sum the boys had received £391, and placed in the bank £131; the remainder being appropriated to the general expenditure of the institute. Nevertheless it was not self-supporting, and he could hardly hope it would be so. There remained a debt of some £70 or £80, which he hoped would be cleared off that evening.

At this stage of the proceedings, R. Hanbury, Esq., being compelled to

leave, the chair was occupied by the Rev. W. Cadman. The following boys were then called up and received prizes for good conduct, C. Davis, Sloman, John Williams, C. Smith, and Orchard.

Mr. R. J. Snape delivered an explanatory address, and also read a number of highly interesting letters from boys who had obtained good situations, some of whom were abroad. He observed that their school was not parochial, and only local as far as the south side of the water was concerned; he invited the teachers of Ragged Schools to co-operate with them. The band of the Yellow Shoe-black Society, dressed in full costume, played with great effect the "White Cockade," "Home, sweet home," and the National Anthem, and were highly applauded by the meeting.

Mr. MacGregor moved the following resolution—"That the Yellow Shoe-black Society deserves a greater measure of public support than it has hitherto received." He observed that this society was both proper and pleasant. It was pleasant both to the committee, officers, and boys. No doubt there were some things unpleasant in the society, but they were not half so unpleasant as the occupations of half the boys in England. One great thing was that it brought the boys into connection with friends. It was pleasant to the boys because they kept themselves by their own industry; and it was very pleasant to belong to a society that was distinguished by a uniform. There were few evils that people in uniform committed. The Shoe-black Society was a piece of education as well as reading, writing, and arithmetic—the boys were taught punctuality, cleanliness, and moral character. These boys were also educated by having a systematic course of training, by which the boys had their character developed. It was the only institution that had a commercial bearing leavened with true Christianity. The speaker in his remarks alluded to his recent travels in America, showing that the land of the West was behind this country in shoe-blacking.

Mr. Ratcliffe, of Birmingham, seconded the resolution. He observed that the good effect of similar institutions had been felt in Birmingham; for some time ago the prisons there were all filled, but now the prisons had 150 cells vacant.

The resolution having been put was unanimously agreed to.

Mr. Payne moved a vote of thanks to the Earl of Shaftesbury for consenting to preside at the meeting, and for the manner in which that noble gentleman assisted all philanthropic and religious movements generally. He said there were four kinds of persons who addressed public meetings,—they were freezing, teasing, pleasing, and squeezing people. He spoke of the promoters of the society, how they reached the boys, and how they taught them. They taught the boys to mind how they forestalled things, to be careful how they called things, to be regular in small things, and to be temperate in all things. He addressed the meeting upon alteration, amplification, congratulation, and anticipation. He concluded his remarks in his usual manner by repeating some lines composed for the occasion.

Mr. Fowler seconded.

The resolution having been unanimously agreed to,

A cordial vote of thanks was then accorded to Mr. Rea for granting the use of the room.

The Chairman remarked that the meeting was called together to aid in the continuance of the Society, to increase its efficiency, and to do that he hoped teachers in Ragged Schools would render their assistance. The public also

could increase the efficiency of the Society by letting the boys clean their boots. They were also met to extend the benefit of the Society. He hoped those present would endeavour to obtain situations for the boys. In conclusion, their institution was really a missionary agency, and deserved the support of Christian men and women.

WARD'S PLACE, LOWER ROAD, ISLINGTON.

In resuming our notices of schools, Ward's Place, Lower Road, comes next under consideration.

Ward's Place is situated to the right of the Lower Road, not far from Cross Street. The name is very ancient, and tradition, a not very reliable source of information, reports that two sovereigns once resided there. However this may be, it is quite certain that old houses in Ward's Place, now demolished, were once the abodes of the nobility; and that, in the reign of Queen Elizabeth, one of these was occupied by a brother of the Earl of Leicester, and the probability is that he was occasionally visited by the Queen—from which circumstance the tradition above alluded to may have arisen.

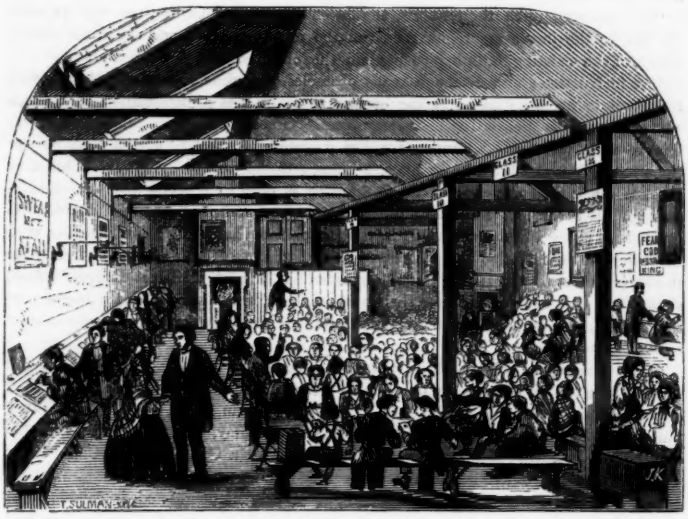
If a stranger, full of such reminiscences, stepped into Ward's Place, the contrast between the past and the present would be painfully apparent. Its ancient splendours have departed, and have left no trace; the most persevering antiquary would fail to find a relic of its former days; its aspect is so completely changed, that it is even difficult to connect old associations with the present scene. Ward's Place is now a colony of costermongers, whose chief support is derived from selling fruit and vegetables in the summer, and fish in winter. The houses which they inhabit, if houses they can be termed, are low, rotten, ill-ventilated, and dirty; walls out of the perpendicular, broken-down and worn-out palings, combine, with a general aspect of misery, and poverty, to discourage further research on the part of those who might accidentally make its acquaintance. The character of the people themselves may be inferred from the condition in which they live, for so intimate is the connection between the physical and moral nature, that the elevation or debasement of one is the elevation or debasement of the other. Raise the moral tone, and attention to cleanliness, decency, and order, to a certain extent, is sure to follow; allow physical laws to be totally disregarded, and bad air, bad water, and dirt to exist, and all instruction will be effectually neutralised. They had till lately been very obnoxious to the police; they were known by reputation—it is almost needless to add, an unfavourable reputation—at the parish boards. It is difficult to conceive, it is impossible for words to express, the intense ignorance both mental and moral that prevailed—the deep, dense, palpable darkness that brooded over the people's minds. Marvellous indeed is it, how low a human soul can sink; how gradually, but surely all light can fade; how every perception of right or wrong, religion or morality, can be effaced, every remembrance of Eden depart; and yet for it to remain a soul still: more marvellous, even that when it touches the lowest point, and attains its worst condition, there is within it a capability of restoration. The children, with whom we have at present most to do, were just what the children of such parents must be. Without instruction of any sort—it cannot be said, without training, for, living in the midst of gambling, lying, swearing, and stealing, unfortunately constitutes a training of the worst kind—they naturally obeyed the downward tendency of their nature, and promised to surpass their parents in depravity and crime. Many of the most tender years had been in prison several times; and this, instead of producing dissatisfaction,

appeared to cause pleasure among the parents—one mother having been known to lament that her boy was liberated, because, when he was in prison, she "didn't have him to keep, and he was out of the way." Altogether in both its moral and material characteristics, Ward's Place presented a scene the most disheartening and deplorable. The artistical eye would scan it in vain for exhibitions of the sublime, the beautiful, or the grotesque. The poet would for once find material, from which poetry could *not* be extracted. The sanitary reformer might discover in it an illustration for his next speech; but he would be more than usually courageous if he attempted to put his system into practice there. The great satirists of the age would turn from it with a sneer. The mere secular philanthropist, who holds that civilisation should precede missionary effort abroad, and that at home the way for the Bible and religion should be prepared by a preliminary course of spelling-book, primer, and ordinary instruction, would soon cease to sow in so unfavourable a soil. The Christian only could survey the territory with hope, conscious of the superiority of a system which can alone meet the multifarious wants of humanity.

It is now nearly three years since the school was opened, and its history is analogous to that of nearly all schools in similar districts. At first a little distrust and suspicion; uncertainty on the part of both parents and children as to whether all was straightforward, and the kindness as real as it seemed to be; then a gradual growth of confidence that the teachers were their real friends; and finally, a full belief in the benefits of the school. Of course the children were very uproarious and wild at first—nothing else could be expected; an opposition shoe-black would volunteer to enliven what he might deem an interlude in the teaching, with a stentorian cry of "clean your boots;" while a comrade, not far off, perhaps thinking a variation in the performance desirable, would chime in with "ten a penny walnuts." Such discouragements have always to be encountered, but, by the exercise of perseverance and energy, can always be overcome. One thing which has proved very useful in strengthening the attachment of the children to the school, and obtaining their attendance, is the Christmas dinners which have been given for the last three years, consisting of a substantial repast of roast beef and plum-pudding, which seems to be duly appreciated. In the summer an excursion into the country has also been given them; and this they anticipate with as much eagerness, and enjoy with as much zest, as do more favoured individuals a visit to the rocky walks of Scarborough, the shady woods of Devonshire, or the gentle breezes of the Isle of Wight. Such little attentions to their physical comfort and happiness draw more closely than anything else the ties which bind them to their teachers and their school. None but those who have witnessed it, can imagine the hilarity and delight with which children who are completely immured in this wilderness of brick and mortar, with its painful monotony of long, interminable, uniformly-coloured streets, on which the eye rests without pleasure, escape for once from the man-made town to the God-made country, with the green fields and soft turf beneath their feet, the pure air around them, and the blue sky above—not as seen through the deadening medium of a London atmosphere, but a deep, pure, intense blue, with perhaps a few feathery clouds, whiter than the driven snow, languidly floating away in the distance. Such days form the principal landmarks on the long, level road of the children's life; they are the dates by which they compute, simply because they are the greatest enjoyments they can have.

The school has hitherto been carried on in connection with Union Chapel, Islington, and was first opened in a building which thoroughly harmonised with the surrounding habitations. It was old, low, ricketty, and decaying; but it was the best that could be had, and necessity knows no law. In this building the school was carried on for two years—in winter crowded to excess, and with the classes so close to each other, as seriously to interfere with both the comfort and utility of the teaching. Occasional and unexpected descents of plaster took place, with imminent danger to

the craniums below; and the teachers have been in it on a week evening, when the rain dropped through the roof, streamed down the walls over the desks, and on to the floor, and then ascended in vapour till the whole place was in a complete steam. These inconveniences, combined with increased numbers of children which the building could not accommodate, determined the friends to make an effort either to enlarge or to obtain a new school. The shortness of the lease rendering it unwise to expend more money than was absolutely necessary, the alternative of enlargement was accepted. A committee of management was formed—the school having previously not been under its own control; the necessary funds were speedily collected, and the building enlarged to twice its former size, and rendered thoroughly commodious and comfortable.



The engraving which we give represents the interior of the school as it now appears. There is nothing peculiarly handsome about it; in fact, it looks rather patched, as the roof, instead of rising to its highest in the middle, descends to its lowest, and shoots off on each side in the form of a V. But this is no disadvantage in a Ragged School; for as we have repeatedly said—and the lesson needs reiteration—no greater mistake can be committed than that of having a model building, or even a handsome erection, for such a purpose. Granted that a school be commodious, clean, and well ventilated; and it is immaterial how plain or unadorned the structure. The children should be able to feel at home in their school, and this is impossible if it be of such a nature as to excite wonder or even attention. Besides the building shown above, there are two other rooms situated at the back, which communicate with and belong to the school, and are used as class-rooms. The first meeting of the friends and supporters of the mission was held a little while ago, and its details and present position can best be obtained from the report read; a portion of it we therefore reproduce:—

"Through the kind assistance of a friend, the Committee of the Local Mission

were enabled to place a city missionary upon the district; Week Evening Schools were opened, preaching was conducted in the summer in the open-air, and in the winter in the school; and from that time the operations were carried on without any remarkable incident. An increasing desire was, however, manifested by the children both for secular and religious instruction, and the room speedily became too small to accommodate the number who pressed into it.

"This state of things continued for some time, and it then became evident that if any permanent good was to be effected more room was absolutely necessary. To accomplish this it was thought desirable that Ward's Place, hitherto conducted by the Local Mission, should be managed by a separate Committee, and that it should be left entirely dependent upon its own energies for its support. This was done last June, the Committee and officers being appointed by a vote of the church.

"On entering upon their duties, the attention of the Committee was at once directed to the increasing requirements of the neighbourhood, and the utter insufficiency of the existing building to contain the children who were really anxious to receive instruction; and although many obstacles presented themselves, they, feeling the absolute necessity of obtaining greater accommodation, determined to make a vigorous effort to secure that desirable object. Of course the first consideration was how to raise the funds necessary for the purpose. A meeting of the teachers was therefore called, and the case laid before them, and the earnest sympathy which they at once manifested encouraged the Committee at once to proceed with the enlargement of the building. The result is now before you, and it is gratifying to add that it has been opened free of debt. It is proper to state that a stipulation having been made by the deacons that the congregation should not be appealed to for money for the enlargement of the school, lest the friends of New Nicholl Street Ragged School should find the contributions for their proposed building diminished, the larger portion of the contributions have been collected from extraneous sources quite unconnected with the congregation.

"The Committee have much pleasure in stating that the mission is now in full working order. In addition to the Sunday School, a Week Evening School is held every Monday, Thursday, and Friday. There are, also, an Adult Class Meeting every Sunday afternoon; a Young Men's Class every Sunday, Monday, and Thursday evening; a Mothers' Meeting once a fortnight; and a Girls' Sewing Class every Tuesday evening. There is also preaching every Sunday evening.

"The annual expenditure of the school, as at present conducted, is calculated at about £60 per annum; but the Committee are anxious to engage a day teacher and open a Day School. This would involve an increased expenditure of about £40 per annum, and the Committee make an earnest appeal to the friends to place this within their power by raising annual subscriptions to the amount of £100. They fully believe that the value of the school to the surrounding neighbourhood will be immensely enhanced by the recent alterations and the increased facilities for instruction which are thereby afforded; and they confidently look to their friends this evening for all the necessary financial assistance in their endeavours to place the school in a state of the greatest practical efficiency."

We believe that as yet the requisite funds for a Day School have not been raised, but there is little doubt that, considering the history of the place, and the immense advantage that a Day School would give, the money will ultimately be forthcoming. In the Evening Schools a new feature—not often found—has been introduced. The last half-hour in each evening is devoted to collective instruction; on one evening a short lecture on some practical subject being given, on another a singing lesson, and on a third a tale or some amusing extract being read to the scholars. These are found very advantageous in keeping up the interest of the proceedings, and it is confidently

hoped that the children will learn much in that way which could not be communicated in any other. The great difficulty at present felt is to obtain a firm hold upon the parents, and to produce something like a reformation in them. The school has their entire sympathies and their co-operation also, so far as sending their children is concerned; but it is no easy matter to make such an impression on them as to induce a practical change in their modes of life. It is very difficult to break through the force of habits which have been long established; and though they are anxious for the improvement of their children they have no ambition for themselves. All reformers and projectors of new doctrines have found that it was comparatively useless to attempt to inoculate the adult population with their notions, and if wise, they have turned their attention almost exclusively to the young, knowing that these were most easy of conversion, and that ultimately they would occupy the places of their predecessors. But though this plan may answer very well in secular matters, it may not be adopted in religious ones. Efforts in this direction must not be relinquished when they appear ineffective, for interests of too great a magnitude are involved. The parents are externally very much improved; their conduct is quite different to what it was when the school was first opened, though the change may not extend below the surface. It often happens that even those who sneer at religion are themselves outwardly influenced by the public opinion it creates. Much ignorance still prevails, together with an idea that it is too late for them to improve, though by preaching, visitation, and other methods, it is hoped that, ultimately, they may be effectually reached.

The history of the Ward's Place School, it will thus be seen, is pretty much the history common to all Ragged Schools and Mission Stations; and it is alluded to simply as one of the numerous illustrations that religion, when carried with real sincerity into the most unfavourable and hostile regions, will speedily produce some change, and will at least soften where it does not actually reform. It will bear transplanting, and is indigenous to every soil. There is no heart too hard for it to penetrate, no will too obstinate for it to subdue, no darkness too deep for it to disperse. It is not pretended that in any of our schools success is entire and complete, that no mistakes are ever made as to the character and convertibility of some of the children, or that we are never deceived by assumed reformations. This, however, proves nothing. Such mistakes there always will be; for the benevolence which undertakes Ragged Schools must be that which hopeth all things even against hope itself. It would be easy, by never attempting anything, to secure an ignoble immunity from failure. Those who do nothing, dare nothing, desire nothing, expect nothing, except what concerns their own comfort, cannot of course ever be charged with want of success. If every merchant has his wrecks, every tradesman his bad debts, every labourer his rainy days, and the wisest men their errors and mischances, it need occasion no surprise that Ragged Schools, dealing with such base material at the commencement, should occasionally have their disappointments also; though surprise should be excited, not by their appearance, but by their scarcity; and the indifferent need by no means plume themselves on their superior sagacity, in allowing young rogues to go to perdition if they please. If any of our Islington friends who have not yet visited Ward's Place will do so, they will see the practical results of Ragged School teaching, which are worth more than a hundred arguments upon the subject, and they might probably be disposed to assist the school, either by pecuniary contributions or personal labour.

THE SCHOOL KITCHEN, HASTINGS.

We have, in former numbers, advocated the establishment of School Kitchens, and are happy to be informed by a well-known Hastings friend that an effort is being made in that town to form one in which the school-girls will be practically trained to kitchen duties, and become skilled in preparing a poor man's dinner on the most economical principles. This is one invaluable result, and another will be to supply the poor, the aged, and especially the *sick* poor, with well-prepared and suitable food in times of trouble and destitution.

Well-directed efforts of this kind will greatly tend to prepare our girls, not only for domestic service, but for the position of wife and mother in the poor man's cot.

Many a drunkard has been made what he is by bad cooking and a slovenly home, and by a scolding or a lazy wife—one hardly knows which of the two latter qualities is the worst! A frugal and tidy wife, with brains enough to be otherwise attractive, is the surest thing in the world to make a man love his home better than the tap-room and the "free and easy."

One great defect in the early education of poor people's children—the girls who are to become the wives of our artisans and mechanics—is seen in the want of ability to manage a home with tidiness and economy. Why should one woman always have her meals properly cooked, and her house cleaned up at the proper time (that is the time at which her husband comes home tired and perhaps vexed in temper from his work) —whilst another of the same means has bad dinners and an untidy house, a poor entertainment, and a cheerless welcome? Difference in temperament has much to do with it, doubtless; for an energetic woman will soon discover her defects, and set about rectifying them; but the main reason is the want of a right early training. Anything that helps to supply this want is to be hailed as a good to society, come in what shape it may; and will do much towards removing the causes of drunkenness from our land.

"EXORCISM IN WESTMINSTER."

Extracted from Punch.

Mr. Punch presents his respectful compliments to Miss Adeline M. Cooper, Honorary Secretary to the Committee of the "One Tun" Ragged Schools, just opened in the "Devil's Acre," Westminster Abbey, and begs to say how sorry he is that an accident which happened to her kind invitation to attend their opening, prevented him from receiving it till some days after the festival. It would have greatly delighted him to see the children drink their tea, and eat their cake, which was doubtless an extraordinary substance to them, and a new pleasure—if they had ever enjoyed any eatable thing before. He would have, perhaps, been gratified by hearing the remarks with which Joseph Payne, Esq., and other Friends, had kindly promised to address the meeting; especially if the Friends belonged to the Society of worthy persons so called, whose costume and phraseology divert *Mr. Punch*, and exhilarate him.

Mr. Punch would also have much liked to inspect that antique public-house, the "One Tun," for the last two centuries a den of thieves, and now in course of conversion, by the aid of charitable subscribers, into an institution for nipping thieves, as it were, in the bud, by educating street-boys. The settlement which Miss Cooper and her benevolent friends have thus effected on the "Devil's Acre," will, it may be hoped, lead to the ultimate and perhaps the speedy reconquest of the whole territory, and its appropriation from the devil, who has occupied it for so long a time, in spite,

if not with the concurrence, of the neighbouring Dean and Chapter. To dispossess the place of the devil, however, money is required for building and other expenses incidental to the necessary operations. The cost will be £400. Of this sum all has been raised but £35. Who will give £35 to expel the devil from the vicinity of Westminster Abbey? The Marquis of the district has contributed £50, the Archbishop over the River £5, the Earl of Shaftesbury ditto, the Lord Mayor ditto, Sir Culling Eardley ditto, and Baron Lionel de Rothschild ditto, to humanise the little savages of Westminster. *Mr. Punch* is glad to hear from Miss Cooper that all denominations have kindly helped her unsectarian Ragged School. It is the most sensible thing that he has heard of all denominations for a long time, and he hopes that they will, by-and-by, combine against the devil to oust him from a wider field than the Acre in Westminster, on which he has been dancing these two hundred years, and has stamped his name.

Extracted from The Illustrated News of the World.

"Opening of the 'One Tun' Ragged School House, No. 3, Perkin's Rents, Westminster, recently the 'One Tun' public-house, and for two hundred years the resort of thieves and the most depraved characters," were the words on our card of invitation, and sufficiently interesting to lead us to get ourselves up in our geography of that part of the ancient City of Westminster, where a thieves' public-house had been allowed to stand unmolested for so many years. But vain was our search of Map or Gazetteer; so, remembering that we had an English tongue in our head, we set forth, not without some misgivings, in search of Perkin's Rents. Getting a little out of sight of our noble Abbey, we found the "One Tun" to be well known, and were soon threading some villainous courts, alleys, and lanes that have hitherto escaped both building and sanitary commissioners, and which, the sooner they are turned into Ragged Schools or Model Lodging-houses the better, and landed safely in Perkin's Rents, then in a state of great commotion—men, women, and children crowding round what was to be their haunt of vice no longer. The "One Tun" stood out from its dark soot-begrimed neighbours, its clean, white exterior a type of the change wrought within! On entering, we found two comfortable rooms, opening one into the other, occupying the entire depth of house and yard; at the further end an infants' gallery, under which, by an ingenious contrivance, were stowed away, out of sight, baths, with a plentiful supply of water, and every other convenience for cleanliness and comfort. But little time had we for inspection, for everywhere were children, deep in the enjoyment of tea and huge plum-buns—for could there be a more appropriate opening than a tea to those children who, but for this conversion, would, like their parents before them, have been led into the same depths of misery and degradation?—and there, sharing the duties of teachers and superintendents, stood the highest magistrate in the land, the Lord Mayor of London, replenishing the ever-extended cups and mugs held aloft on all sides. Bright-eyed, rosy-cheeked, intelligent faces had many of these children, ranging from the ages of three to seventeen or eighteen, the elder sitting in all the dignity of the independence of "earning their own living," their employers having given them a special holiday to be present at the opening of their new school-house; the younger, many of them barefooted, ragged urchins—but what cared they?—was it not their Ragged School? were they not their own kind teachers who were exerting themselves to give them "one happy day more?"

"What to them is weather!
What are stormy showers!
Buttercups and daisies
Are these human flowers!

He who gave them hardships,
And a life of care,
Gave them hardy strength,
And patient hearts to bear."

So sings sweet Mary Howitt, and who ought to know better than she?

But as all enjoyment must have an end, so even ragged children were heard to say, they had had "enough." Several songs were sung with much sweetness, the final one being a loyal effusion, "O Save Our Queen," followed by cheer upon cheer, which showed that their lungs were all right as well as their hearts; then three cheers for the Lord Mayor, which his Lordship graciously acknowledged by waving his hat, to the intense delight of these *gamins*; then cheers for their patron, Lord Shaftesbury; for the Marquis of Westminster (the liberal contributor of £50 to the building fund); for the Committee of the School; for the Committee of the Ragged School Union; and then these 210 children were dismissed, their places being occupied, soon afterwards, partly by their parents, and partly by those interested in the Ragged School movement. Soon, even standing-room was not to be fouud, between three and four hundred persons being present.

The Lord Mayor opened the proceedings with an eloquent address, stating the gratification it had afforded him to be present not only at the meeting, but at the children's treat. His Lordship dwelt on the importance of Ragged Schools, and expressed a wish that a hundred public-houses could be likewise so converted. He then explained that this was no new effort, but a branch of one of the first Ragged Schools opened in Westminster—the Earl of Shaftesbury having been its patron from its commencement—but that, having suddenly, at Christmas last, been deprived of the premises so long occupied by them the schools had been temporarily carried on in a little court named Simon's Buildings, close by, totally unfit for such a purpose; until, in June last, the "One Tun" having become vacant, was secured, and had been fitted up for a commodious Ragged School, with dwelling-house for master and mistress, as the meeting had then an opportunity of seeing, at a cost of about £400; and he was truly gratified to learn that the whole of this sum had already been raised, with the exception of about £40, which he had no doubt was as safe to come as if it were already in the bank. His Lordship concluded with a graceful compliment to the energy of the Committee and the Hon. Secretary, and sat down amid prolonged applause.

After most instructive and interesting addresses were delivered, a vote of thanks to Lord Shaftesbury and the Marquis of Westminster was carried by acclamation, and Mr. Counsellor Payne concluded the proceedings of the evening in his own peculiar, happy strain, by proposing the "thanks of the meeting to the Lord Mayor, the first subscriber to the 'One Tun building fund' for his kindness in presiding on this occasion." Mr. Payne remarked how great his gratification was at being present at the celebration of the removal of one more of those temptations to drunkenness. He also rejoiced to see on the platform ministers of various denominations, which showed the unsectarian teaching of the school, and the union that prevailed—for without union Ragged Schools could not prosper. He continued, that being there to-night reminded him of an anecdote of an American, who used to pray very fervently at meetings. One day a member of the congregation said to him, "Brother, I can't bear to hear you pray because you sell rum!" This silenced our praying friend, and he became thoughtful and depressed, which caused his good wife to ask, what was the matter? "Why," he replied, "brother so-and-so said to-day, that he can't bear to hear me pray because I sell rum!" "Well," said his wife, "I am glad he said it, for while you are at meeting I have to sell the rum, and it goes against my conscience." The husband said no more, but was quite unable to sleep, for the words haunted him until, about two o'clock in the morning, he cried out, "Wife, I've a great mind to get up and cut down the sign!" "Have you?" said she; "and I've a great mind to get up and hold the candle!" No sooner said than done; and the pair, with a calm conscience, could then quietly and soundly sleep, which they did, until aroused by the knocking of a customer for the early dram. Opening the window, the host declined to supply the applicant with the fire-water, for no other beverage would be given

him but pure cold water. "Now here is the case in point," continued the learned gentleman; "this committee has cut down the sign of the 'One Tun,' and the Hon. Secretary has held the candle, and the only draught to be henceforth supplied to all applicants will be that from the fountain of knowledge and the water of life." Want of space compels us to omit the rest of this amusing speech; but we append Mr. Payne's impromptu.

Lines to Commemorate the Turning of the "One Tun" (a Thieves' Public-house for 200 Years) into a Ragged School.

In seasons of peace and strife,
Our histories plainly show,
That *change* is the lot of our mortal life
While sojurning here below.

But naught delights men of *note*,
Rejoicing in moral rule,
Like the change of the "One Tun" public-house
To a Westminster Ragged School!

The change from the drunkard's song,
Where jolly companions meet,
To the hymns of the ragged ones, loud and long,
But touching, and clear, and sweet!

The change from the thief's carouse,
When plotting his deeds of crime,
To the tea and the cake which our love allows
To the young at this happy time!

And never, in future days,
May poet be forced, with pain,
To write the record, in his mournful lays,
Of its being changed back again!

Forbid it thou good Lord Mayor, (*)
Who gracest that seat to-day;
Forbid it, great Earl, (†) who, *in heart*, art there,
Though, bodily, far away!

[The May'ralty soon will end,
And the title "*my Lord*" be gone;
But the far nobler name of *The Ragged Child's Friend*
Shall still in our hearts live on.]

Forbid it, ye men of search,
Who neither are poor nor few;
Ye Chapters and Deans of the Nation's Church,
And ye loyal Dissenters, too!

Forbid it, ye ladies kind,
Whose efforts are daily seen,
To comfort the body, and teach the mind,
And make the young children clean!

Forbid it, thou God of Truth,
Who movest the hearts of those
Who gather in sad and neglected youth,
And set them in joyful rows!

Almighty—Eternal King!
By saints and by angels crown'd,
On grant that the children, whom here we bring,
May *all* in Thy Heav'n be found!

THE RAGGED SCHOOL TEACHER'S MOTTO FOR 1859.

A SHORT SERMON ON A SHORT TEXT.

"Do good."—Hebrews xiii. 16.

I. WHAT TO DO.

"*Do good.*"

1. To as many as you can.—Luke xxiv. 47.
2. Preferring those who cannot help themselves, as much as you can.—Neh. viii. 10.
3. In as many places as you can.—Acts viii. 4.
4. In any new sphere of labour you can.—Rom. xv. 20.
5. In any way you can.—2 Cor. vi. 4—10.
6. As well to the body as to the soul, as much as you can.—Mark viii. 3.
7. At every moment you can.—John xi. 9.

* Sir R. W. Carden, M.P. † Earl of Shaftesbury.

8. Exercising every gift of the Holy Spirit you can.—Rom. xii. 6–8.
9. In any form you can.—Neh. iv. 16—18.
10. By the most fitting methods you can.—1 Cor. ix. 20—22.
11. The oftener you can.—Luke xix. 13.
12. To the latest moment you can.—Acts xiii. 36.

II. How to do it.

"*Do good.*"

1. Impelled solely by love to Christ, as you ought.—2 Cor. v. 14.
2. In reliance on God's help, as you ought.—Phil. iv. 13.
3. Ever lifting up the cross as you ought.—1 Cor. iii. 11—15.
4. With all the energy you ought.—1 Chron. xii. 33.
5. Feeling the deep humility you ought.—1 Cor. xv. 10.
6. Giving all diligence, as you ought.—Prov. x. 4.
7. Feeling pity for perishing outcasts, as you ought.—Heb. v. 2.
8. Heedless of human applause, as you ought.—Col. iii. 23.
8. Exercising the steady faith you ought.—Matt. ix. 29.
10. Quietly waiting for fruit, as you ought.—James v. 7.
11. Always anointing labour with prayer, as you ought.—Neh. iv. 9.
12. Solely for God's glory, as you ought.—Compare John viii. 50, and Acts xii. 21—23.

PRACTICAL.

Would you adopt the Saviour's plan?
Live to do all the good you can,
To hale or sick, to child and man!

Correspondence.

A MOTHERS' MEETING AND ITS MISSIONARIES.

To the Editor of the Ragged School Union Magazine.

My dear Sir,—Knowing how much you are interested in everything relating to the poor, I have enclosed you the last Report of our Mother's Society. Since the printing of this Report sixteen new members have joined, so that our number is now eighty-six, and for the last few weeks the attendance has been between fifty and sixty. We are much encouraged in our work in this neighbourhood, by seeing how readily the poor avail themselves of means of improvement placed within their reach.

Our difficulty is not, as in many cases, to get them to *attend*, but there are two things we want very much—workers and money. To supply in some little measure the first want, I have induced three of my best women to become missionaries amongst their neighbours; one of them is out now almost every afternoon visiting the sick, destitute, and profligate; they bring me their report about twice a week. I wish you could have heard the report they brought me last evening; I have not had such lessons for a long time as I then learnt from them.

I find this kind of visiting most effective, and more acceptable to the poor than anything I have ever yet tried; these good and useful women thoroughly understand what they are about; the poor use no disguise with them, and you would be most interested to see how soon improvement, and often reformation, follow their visits.

I want very much to get up a little fund for these visitors, but the debt on our schools paralyses our efforts for any new objects; we feel that must come *first;* notwithstanding we have worked very hard, there is still a debt of £130 owing to the builder. We have so much work in hand, and in prospect, that we should be most thankful to get rid of this burden; I trust that God will raise up friends to help us, for it is truly our "time of need."

I think you know our Girls' Ragged School is conducted by five ladies, who do the work without any paid teacher. It is emphatically a Ragged School; for one of the teachers, in endeavouring to get the addresses of the children of her class a few weeks ago, could only obtain "The Waggon," or "The Cart," or "The Shed," in such a street.

I should not have troubled you with all these particulars, but am assured they will be interesting to you.

Yours very truly,

M. B.

[The school to which our correspondent refers, is situated in the Potteries, Notting Hill, a neighbourhood that is better known as the "Piggery," and has long needed the kindly influences of the Ragged School, the Mother's Meeting, and kindred efforts. A few Christian friends have banded together, and are putting forth their utmost efforts for meeting the necessities of the locality. They have already built excellent rooms, and only want the means to carry on in them large and efficient schools during the week, week evenings, and on Sundays. True, "five ladies do the work without any paid teacher;" but this, although worthy of all praise, is too much subject to change and intermittent action to work out all the results such a neighbourhood imperatively needs. It will give us great satisfaction to learn, that not only is the £130 raised for getting rid of the builder's claim, but funds are coming in to make those schools, with mothers' meeting, and female missionaries, &c., in all respects what its best and most sanguine friends could wish. Contributions, specially for this object, will be thankfully received at 1, Exeter Hall.—Ed.]

FRANCIS MOORE'S TESTIMONY.

Dear Sir,—The following may perhaps deserve a nook in your January Magazine; it may be considered an appeal for Ragged Schools, and it is certainly pleasant, amongst the numerous advocacies that are rising up to our support, to find our time-honoured friend, "Francis Moore," thus coming to our aid, in his "Voice of the Stars," his annual for 1859:—

"In the environs of our mighty city are congregated Sunday after Sunday, whole hordes of ragged, dirty children, whose language is even more dreadful than their looks, and whose blasphemy and obscenity are fearfully in advance of their stature. Oh, ye philanthropists, arrest this monster lest it grow to ungovernable proportions, and rend the very heart-strings of society. There is no dark spot in Africa like this, and missionary courage may find an ordeal for its mettle amongst these savages of our own land."

I am, with much esteem,

Joseph Elliot.

Notices of Books.

The "Golden Rule" Story-Books. By various Authors. James Hogg and Sons, St. Bride's Avenue, Fleet Street. THE Story-Books are well written, and illustrated by wood engravings. Twenty-four are already published, and can be had for threepence each. They are well suited for children, and should be very freely distributed among them. The stories bear upon the cardinal elements of character—quietly and naturally showing the necessity for their culture, bringing out in a pleasant, genial manner the teachings of experience and the true aims of life.

As a general rule, the Story-Books are equally suitable for boys and girls. But, by help even of the titles given, it will be easy for parents, teachers, and friends, quickly to mark the dispositions and habits of the young, so to choose, if need be, as to bring a good story to bear upon a weak point or a fault—to instruct, to inspire, or to warn. It may be Industry and Sobriety; Firmness and Suavity; Patience, Self-denial, and Cheerfulness; Order, Punctuality, and Contentment; Filial Obedience; Respect for Experience or Reverence of Age; all these, and many other of the nicer essentials to a fine character and a noble life, are distinctly traced in the "Golden Rule" Story-Books.

Hymns on Devotion and Duty: Collected and Arranged by JOSEPH BATEMAN, LL.D. Routledge and Co., London, and New York. 1858.

HERE is a collection of no less than 408 metrical compositions for one penny, including various Indices. When it first came into our hands we were pleased and surprised at its cheapness, but we regret to say that we now regard it as dear at any price. It is virtually a collection of Unitarian, or "Negative Theology" hymns; and in addition to this, nothing less than mangling and forgery has been perpetrated. We know that Hymn Collectors are wont to take liberties with the originals, but this is limited to alteration of phrases and to matters of taste, which never interfere with the *doctrine*. But what will our readers think of a Collector who first extrudes Evangelism and Trinitarianism from several well-known hymns, and *then* to *his* Unitarian versions appends the name of such men as a Kenn or a Toplady? Yet this is done. Thus, on Kenn's Evening Hymn, the Socinian compiler has laid his sacrilegious hands, first by altering the line

> "Forgive me, Lord, *for thy dear Son*,"

to

> "Forgive me, Lord, *I humbly pray*,
> The ill that I have done this day."

Thus the atonement and intercession of Christ—the ground on which God pardons—are set aside. Again, in Kenn's glorious doxology, instead of Kenn's own words,

> "Praise him above, ye heavenly host,
> *Praise Father, Son, and Holy Ghost*,"

we have a Socinian forgery—

> "Praise him, ye heavenly host above,
> *Praise him, the God of truth and love.*"

And to *this*, as well as the Evening Hymn without the Doxology, is in each case appended the name of "*Kenn*." Again, Toplady's beautiful hymn,

> "Jesus, lover of my soul,"

is altered,

> "O, thou lover of my soul!"

in order to exclude an invocation of the Saviour, of which there is *one* example in the entire collection! So we have not *even once* any mention of the Holy Spirit. It is plain that this compiler belongs to those who "do not so much as know whether there is any Holy Ghost," of whose knowledge personality, deity, and glorious work, in connection with life and salvation, the Scriptures are full. We have here, too, Unitarian hymn writers side by side with Doddridge, C. Wesley, and other Evangelicals. The last are only quoted in their devotional or didactic hymns. Their glowing verses in honour of the great Redeemer are carefully excluded. We are bound to warn our readers against this Hymn Book. It violates the principles of literary honesty, and we cannot but believe that the respectable publishers, Messrs. Routledge and Co., have been lacking in vigilance in issuing such a publication under their respectable and influential name.

THE NEW YEAR.

THE Season has ever been rendered dear to the lovers of friendship and hospitality from the many charming socialities connected with it. Then the winter-log burns ruddily; merry guests surround the festive table; the toast, the song, and the dance prevail; and amidst music, light, and the hum of happy conversation, the cheek of beauty shines resplendent in its loveliness, and personal attraction sways the hour. It is on those occasions that the fair and youthful are more than usually desirous to shine to advantage under the gaze of many friends, and therefore devote increased attention to the duties of the Toilet. Then it is that

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(Recently the "One Tun" Public-house.)

PATRON: THE EARL OF SHAFTESBURY.

AT the termination of their arduous undertaking, the Committee desire to return their grateful thanks to the many kind and sympathizing friends, who have so liberally responded to their appeal, and to record their thankfulness to Almighty God for the success that has attended their efforts to convert a Thieves' Public-house into a Ragged School, at a cost of £490 (the whole of which has been paid). A comfortable dwelling-house for Master and Mistress, with ample School accommodation, filled with baths, an ample supply of water, and every convenience for cleanliness and comfort has been provided.

The operations comprise:—

A Day School for Boys, Girls, and Infants. Average attendance, 150. The children are received from the early age of three years, and their young minds stored with those truths which, in after-life, are never entirely forgotten.

An Evening School, which is well attended by those Boys and Girls whose occupations employ them during the day.

A Sunday School, morning and afternoon. Average attendance, 100. Conducted by ten voluntary Teachers.

Adult Classes, attended by persons up to 40 years of age; some for improvement, others that they "may learn to read the Bible for themselves."

A Ragged Church. Average attendance, 50; and

A Mother's Meeting, which was commenced above two years ago: last year the members were 28; now they are 58. The results have been most satisfactory, not only in the change in the outward appearance of these poor women (a type, it is hoped, of that wrought within), but also in the improved regularity of their children's attendance at school.

In March last, in order the better to watch over the conduct and interests of the children leaving the schools for situations, the Committee thought it desirable to offer Annual Rewards to such as could bring at least twelve months' good character for honesty, industry, and civility from their employers. Four girls and three boys established their claim, and received their prizes in sums of money of 10s., 7s. 6d., and 5s., from their Patron the Earl of Shaftesbury; the Marquis of Westminster and other friends interested in the proceedings were also present.

Having put forth this summary of their efforts to improve a very ignorant and depraved locality, the Committee, cheered by the great encouragement they have already received, confidently throw themselves on the liberality of Christian friends for funds in order to the efficient carrying on and extension of their important labours.

Full details of receipts and expenditure will be given in the forthcoming report.

"* * * *Mr. Punch* would have much liked to inspect that antique public-house, the 'One Tun,' for the last two centuries a den of thieves, and now in course of conversion, by the aid of charitable subscribers, into an institution for nipping thieves, as it were, in the bud, by educating street boys. * * * *Mr. Punch* is glad to hear that all denominations have kindly helped this unsectarian ragged school."—*See Punch, November* 12th, 1853, *page* 199, *headed* "EXPLOITS IN WESTMINSTER."

Subscriptions and Donations will be thankfully received by Mr. J. Burnham, Treasurer, 32, Sloane Square, S.W.; Miss A. M. Cooper, Hon. Sec., 76, Coleshill Street, Eaton Square, S. W.; and by Mr. J. G. Gent, Ragged School Union, 1, Exeter Hall, Strand, W. C.

A parcel of clothing from the Misses Bolton King, and a dozen pair of wooden-soled shoes, various sizes, from Miss Ravenshaw, are most gratefully acknowledged, and are most valuable at this season of the year.

THE NEW YEAR.

AN APPEAL FOR THE OUTCAST.

London Female Preventive and Reformatory Institution,

200, EUSTON ROAD, near EUSTON SQUARE, N.W.

President—Rev. CANON DALE, 31, Gordon Square, W.C.

By the mercy of God we are permitted to enter upon another period of time; who will live to see the end of this year is only known to HIM who, while He holds the winds in His fists, and the waters in the hollows of His hands, sustains the brittle thread of human life moment by moment. However, longevity is not so much the anxious desire of the Christian, as to live well, or, in other words, to serve that Saviour faithfully who redeemed captive sinners by his most precious blood. If this conclusion is correct, should we not strive to express our gratitude to God for past and present favours, by proposing that most important question to ourselves, Lord, what wilt thou have me to do? It is presumed that this is true, whether we are called to serve our Master individually or in association with others, by active service or by assisting His cause with a portion of that bounty which in great kindness He has bestowed upon us. The Committee of this Institution desire most respectfully to bring the claims of destitute and fallen females before a sympathising Christian public, in the hope that during the year 1859 they may (if spared) be more than ever useful in this department of Christian philanthrophy.

The operations of 1858 were commenced in a house comparatively small to the one now occupied. The balance at the Bankers' was also small, being under £20. While applications from poor, destitute, and fallen females were very numerous. In March last the operations were removed to the present premises. The whole arrangements of the establishment are made to resemble, as far as possible, that of a decidedly industrial Christian family. From the opening of the Institution the Committee have authorised the Matron to admit at all times as many as could be accommodated. This order has been faithfully attended to. Some particulars respecting those admitted, may be read with interest. Total number received from September, 1857 to December 20, 1858, one hundred and sixteen. Out of these, only thirty-four had both parents living; seventeen were mother less, and twenty were fatherless; leaving only forty-five with both parents living. Lonely orphanage to the young and inexperienced is a painful and dangerous condition to be placed in, in this competing, selfish world.

God having prospered this enterprise thus far, even beyond the expectations of its promoters, not so much in placing large funds at their disposal, as in reclaiming those who have erred; and, considering the painful fact that a large number of suitable cases have been refused admission for want of greater accommodation, it was unanimously resolved at a special meeting of the Committee held December 21st, the Rev. Canon Dale in the chair—

"That a second house be taken forthwith and fitted up for the reception of cases. This extension will greatly enlarge the sphere of the Institution's operations, but necessarily require a great increase of funds, for which the Committee earnestly plead."

Special Donations and Annual Subscriptions will be very thankfully received by Messrs. BOSANQUET & Co., 73, Lombard Street, E.C.; THOMAS RAIKES, Esq. Hon. Sec., 14, Lower Berkeley Street, Portman Square, W.; or by the Secretary, Mr. EDWARD W. THOMAS, at the Institution. Contributions received this month will be acknowledged in the February number of this Magazine, under names or initials, as requested by contributors.

Christmas Presents!! Christmas Trees!!

Friends are earnestly invited to visit that valuable and interesting institution, the

CRIPPLES' HOME,

HILL STREET, DORSET SQUARE,

Where they will find several pretty, useful, and ornamental articles, made by the poor Cripples, who are received and being trained as Straw Bonnet, Mat, and Basket Makers. The once wretched ragged "Cripple Beggar" will there be found a useful, industrial Girl, with a smiling face. MISS PLOMER, *Matron.*

Managers of Institutions and Fancy Bazaars

Are invited to visit the

CRIPPLES' HOME,

HILL STREET, DORSET SQUARE,

And purchase some of the Bonnets and Fancy Articles made by the "Poor Cripples" who are there being trained as Straw Bonnet Makers.

The Committee beg to return their thanks to the **many** kind friends who have **purchased** largely for their Schools, Bazaars, &c., &c. 526 Bonnets, 336 Baskets, and upwards of 300 other Articles, made by the Cripples were sold last year. An inspection of their work is requested.

Orders and Donations thankfully received. Dr. Routh, 52, Montague Square Miss J. Broughton, 33, Dorset Square, Treasurers. Miss Charnier, 21, Upper Baker Street, Secretary.

SPECIAL SERVICES for the DESTITUTE.

UNDER THE PATRONAGE OF THE EARL OF SHAFTESBURY.

THE COMMITTEE

OF THE

RAGGED CHURCH AND CHAPEL UNION

Earnestly appeal to the Christian public for funds to enable them to carry on their operations.

THIRTY-SIX places are open for the proclamation of the gospel of our Lord Jesus Christ, with an average attendance of 2,500 of the class whose benefit they seek, and who the Committee have every reason to believe, would not attend any regular ministry. Many applications are now before the Committee for help, but must be denied unless this appeal be responded to.

Contributions will be thankfully received by the Treasurer, A. Sperling, Esq.; by the Hon. Secretary, J. H. Merrington, Esq.; by Messrs. Nisbet, Berners Street; Hatchard, Piccadilly; Seeley, Fleet Street, and Hanover Square; by the Bankers, Messrs. Smith, Payne, and Co., 1, Lombard Street; and by the Secretary, Mr. William A. Blake, at the Office of the Society, 15, Exeter Hall, W.C.

The Annual Report for the past year will be forwarded, post-free, on a line being addressed to the Secretary.

"TRAINING REFUGE FOR DESTITUTE GIRLS,"

1, LISSON STREET, MARYLEBONE ROAD.

PRESIDENT.—THE EARL OF WALDEGRAVE.

HON SECRETARY.—W. J. MAXWELL, Esq., 9, Wimpole Street.

Ladies' Committee:

PRESIDENT.—THE LADY MARY ROSS, 60, Portland Place.

TREASURER.—MRS. ELMSLEY, 46, Harley Street.

SUB-TREASURER.—MISS GOWAN, 20, Park Crescent, Portland Place.

HON. SECRETARY.—MISS BARRETT, 7, Delamere Place, Harrow Road.

A BAZAAR

Will be held, for the benefit of this Institution, in the first week of April, and any contributions of Work, Drawings, &c, towards this object will be thankfully received by any of the above Ladies.

PORTLAND TOWN

RAGGED AND INDUSTRIAL SCHOOLS.

A gentleman, deeply interested in the operations of these Schools, and being anxious that the debt of £40, which is a heavy burden on the committee, should be removed, and that the current receipts should be increased so as to place the income on a permanent adequate basis, kindly promised a few months since to give £10 towards its liquidation, and an annual subscription of £4 4s., providing the entire amount was raised. The Ragged School Union, have kindly promised £20 on the same conditions.

The committee being anxious to avail themselves of these generous offers, and having raised about half the amount, earnestly appeal for assistance from those interested in the welfare of the wretched and the outcast.

The operations of the School are:—

Industrial Classes, for teaching tailoring and shoemaking, and a sewing class for girls.

Week Evening School for boys, with an average attendance of sixty; one for girls, average attendance forty.

Sabbath Evening Schools for boys and girls; number attending, 130.

Contributions will be thankfully received at the Office of the Ragged School Union, 1, Exeter Hall, and by the Hon. Secretary, Mr. W. A. Blake, 15, Exeter Hall, W.C., and 58, Southbank, N.W., who will be happy to send copies of the Annual Report on application.

WANTED, in a London Ragged School, a master for four evenings in the week. Salary, £20 a year.

Apply by letter, to F.C.S., Post office, Amwell Street, E.C.

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OF THE

Ratcliff Ragged and Industrial Schools.

Religious Tracts.—Published monthly. Sold in packets of 100 at 1s., 50 at 6d., and 25 at 3d., a discount of 25 per cent. allowed on all orders of 500 and upwards.

1858.		
No. 1, April	"Widow Gray"	by the Rev. R. H. Atherton, M.A.
„ 2, May	"The Invisible Cord"	„ Rev. F. W. Kittermaster, M.A.
„ 3, June	"What Think Ye of Christ?" ...	„ Rev. Capel Molyneux, M.A.
„ 4, July	"The Value of the Soul" ...	„ Rev. J. Marryat, B.A.
„ 5, August ...	"Christ the Sinner's Refuge"	„ Do.
„ 6, September ...	"The Dying Missionary" ...	„ Rev. Jas. Smith, Cheltenham.
„ 7, October ...	"Are you on the Lord's Side"	„ Rev. W. B. Mackenzie, M.A.
„ 8, November ...	"Then I'm all Right"	„ Rev. Jas. Smith, Cheltenham.
„ 9, December ...	"The Soul and Eternity" ...	„ Rev. J. C. Ryle, M.A. (abridged from sermon at Exeter Hall.)
„ 10, Jan. 1859		„ Rev. Hy. Christmas, M.A.

To be followed by others, by the Revs. J. B. Owen, E. Garbett, W. M'Call, Hugh Stowell Brown, &c., &c.

Support in this good work is earnestly solicited, as a greatly increased sale is absolutely necessary for the success of the undertaking; and orders will be thankfully and promptly attended to by Mr. G. S. Ford at the Schools, Ratcliff Square, Commercial Road, E.

WESTMINSTER.

TO LET, A LARGE LECTURE HALL OR SCHOOL ROOMS.

The commodious premises situated between Victoria and Great Peter Street and for upwards of 20 years occupied jointly as a Church of Ease to St. John's and St. Margaret's Schools; together with *four* excellent Upper Rooms contiguous, adapted for the residence of a Schoolmaster or Hall-keeper, having ample sky-lights and good gas fixtures, also entrance porch, and an abundant supply of water for domestic and all other purposes, including the closets. The rent is very moderate. For particulars apply to Mr. Whytell, 18, St. Margaret's Terrace, Tothill Fields; or Mr. Wood, master, at the "One Tun" Ragged Schools, Perkins' Rents, Victoria Street, Westminster, S.W.

N.B. The Lecture Hall is about 40 feet square, lofty and well ventilated, and from its central situation in a populous district it is very suitable where Industrial and Ragged Schools or public Lectures are so much required.

BANK OF DEPOSIT,

ESTABLISHED A.D. 1844,

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Parties desirous of INVESTING MONEY are requested to examine the Plan of THE BANK OF DEPOSIT, by which a high rate of interest may be obtained with ample security.

Deposits made by Special Agreement may be withdrawn without notice.

The interest is payable in January and July.

PETER MORRISON, *Managing Director.*

Forms for opening Accounts sent free on application.

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THE WARRANT FOR THE HALF-YEARLY Interest, at the rate of 5 per cent per annum, on Deposit Accounts, to the 30th instant, will be ready for delivery on and after the 10th proximo, and payable daily between the hours of 10 and 4.

December, 1858. PETER MORRISON, *Managing Director.*

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A SAFE and CERTAIN REMEDY for Coughs, Colds, Hoarseness, and other Affections of the Throat and Chest. InIncin pite Consumption, Asthma, and Winter Cough they are unfailing. Being free from every hurtful ingredient, they may be taken *by the most delicate female or the youngest child*; while the Public Speaker and Professional Singer will find them invaluable in allaying the hoarseness and irritation incidental to vocal exertion, and also a powerful auxiliary in the production of melodious enunciation.

IMPORTANT TESTIMONIAL TO THE EFFICACY OF KEATING'S COUGH LOZENGES IN RELIEVING PULMONARY AFFECTIONS.

Dawlish, January 14, 1858.

SIR,—The very excellent properties of your Lozenges induce me to trouble you with another Testimonial on their behalf. All I can say is that I have been more or less Consumptive for upwards of three years, and have tried a great number of Lozenges to abate the Cough, but from none have I found such relief as from yours—even one of them will check the most violent attack. They are invaluable, and I strongly recommend them to persons suffering from a Cough or Cold on the Chest. Pray make any use of this you please if worth your while. I am, Sir, your obedient Servant,

To Mr. Keating. ABRAHAM TURNER.

Prepared and Sold in Boxes, 1s. 1½d., and Tins, 2s. 9d., 4s. 6d., and 10s. 6d. each, by THOMAS KEATING, Chemist, &c., 79, St. Paul's Churchyard, London. Retail by all Druggists and Patent Medicine Vendors in the World.

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Best Whites, for Pastry . . .	2 1	8 4	40
Fine Households, for Bread . .	1 11	7 8	37
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Rye Meal 2*s.* per Peck. | Best Scotch Oatmeal (fine and round) 2*s.* 8*d.* per Peck.

Certificates of Approval kindly forwarded to J. L. & Co.

From Lady MONTEAGLE, 7, Park Street, Westminster.

Lady Monteagle is able to speak, from the experience of several years, of the excellent quality and genuineness of the flour supplied by Mr. Limmer, and for this reason she has always sent to Bury St. Edmunds, for the flour required by her family in London.

From the Honourable Mrs. SPRING RICE, Putney Lawn.

Mr. James Limmer has supplied me with flour for the last two years, and I have always found it very good.

From Mrs. JACKSON, Brent Lodge, Hendon.

I have much pleasure in testifying to the great satisfaction Mr. Limmer's flour has always given me. I have used it for nearly five years, during which time I have found it of the very best quality,

From Mrs. PRINCEP, Little Holland House, Kensington.

Mr. Limmer has supplied my family with flour for several years, and we have always found it excellent, and the bread made of it at home has always been very much liked and approved. I give Mr. Limmer this as a certificate of the manner in which he has invariably provided flour to my satisfaction.

From JOHN PIKE, Esq., 6, Wellington Street, London Bridge, Borough.

Sir,—Having used your flour several years in my family, I have much pleasure in expressing the favourable opinion I have of its quality and genuineness. Will you oblige by forwarding another sack, as usual, by rail.

From JOHN GEORGE, Esq., 36, Albert Square, Clapham Road.

Sir,—I have pleasure in recommending your flour, which I have used for the last ten years with great satisfaction.

From J. E. FISH, Esq., 3, Paragon, Hackney.

Sir,—Having had more than twenty-five years experience in home-made bread for a very large family, I feel great pleasure in expressing my entire satisfaction as to the quality of the flour you have invariably supplied me with since dealing with you.

From Mrs. MOORE, 68, Mornington Road, Regent's Park.

My dear Sir,—It gives me great pleasure to give you a testimonial in favour of the exceeding good quality of your flour. I have never had any that has given me such satisfaction, and it has never once failed to do so for more than three years.

From the Rev. E. OSBORN, Upper Gower Street, Bedford Square.

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J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to insure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

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References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

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CONDUCTED BY THE COMMITTEE OF THE SUNDAY SCHOOL UNION.

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We abstain from giving any detailed statement of the proposed contents for 1859. It may be sufficient to say that our desire is to make the UNION MAGAZINE better and better every year, to have it as much sought after for illustrating the Lessons as the "Notes" now are, and to introduce such *improvements* as may be from time to time suggested by any of the readers, whose communications will receive due attention. We invite contributions of facts, instances of usefulness, or any other communications from teachers, which they believe may be profitable or interesting to their fellow-labourers.

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Other plans are in contemplation, to be regulated by the amount of space available in the pages of the Magazine.

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Now, O Lord God, let thy promise unto David my father be established; for thou hast made me king over a people like the dust of the earth in multitude.

Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this people that is so great?

And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

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